

S06E05-arnold\_edwards\_sacred-waters

## Transcript

### Keywords

Erie Canal, Doctrine of Discovery, Onondaga Nation, Haudenosaunee, Sacred Waters, Indigenous Values, Tonawanda Seneca Nation, Two-Row Wampum, Great Law of Peace, Industrialization, Environmental Impact, Historical Trauma, Cultural Preservation, Restorative Healing.

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### Speakers

Jordan Loewen-Colon

Derrick Pratt

Sarah Howard

Jake Haiwhagai'i Edwards

Dr. Philip P. Arnold

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Jordan Loewen-Colon 0:06

Hello and welcome to the mapping the Doctrine of Discovery podcast. The producers of this podcast would like to acknowledge with respect the Onondaga Nation, Fire Keepers of the Haudenosaunee, the indigenous peoples on whose ancestral lands Syracuse University now stands.

Derrick Pratt 0:30

Thanks everyone for coming. I'm Derek Brett, Director of Education at the Erie Canal museum right here in Syracuse, New York. Thank you all for joining us today for reflections on erie's waters. This is actually kind of a callback to the beginning of the Erie canals Bicentennial

eight years ago in 2017 where we also hosted a reflections on erie's Water event right here, including the two speakers I'm going to introduce in a second, we'd like to thank you all for being here today. Thank you to the Scannell Brett law Peace Center and the Onondaga Historical Association for partnering with us to put this event on. And also, thank you to the winterfret and de Villa Sloan Family Fund and Central New York arts whose funding allowed this to happen. So the Erie Canal has been a transformative waterway in many ways, but traditionally, that story has been told in an overwhelmingly positive light and from a very Eurocentric point of view. We at the museum, along with many of our partners, have been trying to expand that narrative, and this weekend was an ideal time to do that if you are unaware. Over in Onondaga Lake Park, the Erie Canal boat, Seneca chief, constructed by the buffalo maritime center, is parked there for the weekend as it travels across New York, commemorating the bicentennial of the canal, replicating the way Clinton's original journey 200 years ago. We felt, especially given the name of the boat, that it was incredibly important to perspectives on this anniversary, because, again, the canal has been transformative. There's no doubt about that. But how it transformed things are broad, reaching and far ranging, and there's a lot of different ways you can take that. That word transformative does a lot of work. And yeah, today we are going to have a series of different speakers. I also encourage you to, between breaks, check out the museum. We have some refreshments over there. We've also set it up. So if you want to go over to the lake and check out the boat, you'll have time for that. But now on to our first talk, sacred waters, trauma of the Erie Canal. It is my pleasure to introduce Dr Phil Arnold, who is a professor in the Department of religion at Syracuse University. He is the founding director of the skano great law of Peace Center, and President of the indigenous values initiative. He'll be joined today, as well, by Jake Edwards. Jake is a member of the Onondaga Nation, eel clan, and he was appointed by the Grand Council of the Haudenosaunee Confederacy, the Haudenosaunee External Relations Committee. Additionally, he is a board member of the seventh generation fund for indigenous peoples and a board member of the indigenous values initiative as well. So I'd

like to introduce them, but first, I believe we have a statement that is going to be read by Sarah Howard.

Sarah Howard 3:57

Hi everyone. My name is Sarah Howard. I'm a settler ally. I actually don't work anymore for the Sunni ESF Center for Native peoples the environment, but I did have the honor and pleasure of working for the Center for nearly seven years. I've lived as a very grateful guest on Onondaga Nation, homelands for about that amount of time, and for the past two and a half years, I've had the extraordinary honor of working as an environmental consultant to the Tonawanda Seneca Nation, which is also part of the show name, along with nation. And I'm going to read a statement that was read already by a former colleague at the World canals conference in Buffalo. So I I invite you to listen to the nation's words, and I'll read the preface. It's it's slightly more appropriate to that conference, but I will keep these words as they were written by the nation. The Tonawanda Seneca Nation has asked us to read the statement. On their behalf. Nation leadership and citizens are currently in Fall ceremonies and are unable to attend. They invite you to learn more about their fight to rethink the stamp niga industrial site, which poses an existential threat to the nation. Please take a pamphlet. There are pamphlets in the back and check out the allies of the Tonawanda Seneca nation's website to learn more and to find out how you can take action in solidarity with this existential fight for the nation's future generations. And I'll add that we have other outreach materials, including postcards that you can send to Governor Kathy Pinto back on the noon table. Here's the statement New York could not have become the Empire State without dispossessing our ancestors. And the Erie Canal was a crucial component in the state's efforts to dispossess the Tonawanda, Seneca Nation and the Haudenosaunee and to profit from the sale and industrialization of our lands. DeWitt Clinton was both a leading figure in each stage of the canals development, and also the son of General James Clinton, who earlier carried out a genocidal campaign to systematically destroy communities and harvests. Neither father nor son succeeded in dispossessing our people entirely, but the damage

they did to our ancestors and our communities reverberates to this day as historical trauma. We carry the route for the Erie Canal and its feeder system across seven Seneca reservations, Tonawanda, Buffalo Creek, big tree Canada, kind of walk us, Gardo and squawky Hill. And the skyrocketing value of land along the route further incentivized the land speculation that merely dispossessed the Tonawanda Seneca Nation in Ireland. The canal system thus led to fraudulent treaties in the mid 1800s including the treaty that claimed to sell off our reservation at Tonawanda, our ancestors fought and died to prevent that from happening, and won a Supreme Court case that confirmed our right to return, so we had to buy back our own lands. Moreover, the canal and the feeder ditch through our territory completely changed the hydrology and ecology of the Tonawanda Seneca Nation, changes that have never been remediated. New York State continues to impose trauma on our people and our lands, not only through symbols like the so called Seneca chief, which takes our name without our permission and uses it to celebrate this canal that has caused us so much harm, but also by spending hundreds of millions of dollars to try to build an industrial park next to the only reservation territory we have left and to use low cost power from the nipa Niagara power project. That's the new Power Authority Niagara power project traded through the flooding of the Tuscarora reservation to market this monstrosity, the stamp mega industrial site for science and advanced science and technology, advanced manufacturing Park is today's Erie Canal for our people. It is a shrine to corporate greed promoted and facilitated by the state of New York, with the Haudenosaunee paying the price because we are right there, next door, downstream, and we will be the ones who suffer from the environmental and cultural impacts of this industrial development, despite the vast environmental impacts of the Erie Canal, including dispossession, deforestation, industrialization, pollution and the introduction of invasive species, the Erie Canal continues to be celebrated, including at this conference. We, the Haudenosaunee, do not celebrate the Erie Canal despite all efforts to remove us and dispossess us. We remain. We are still here. Thank you so much to Jake and Phil for the invitation at the very last minute to share the

statement, and thank you to all of you who have listened. And again, I invite you to learn more from the materials in the back, and I will also stick around to speak to anybody that wants to speak after completion of the rest of the room. So thank you so much.

Jake Haiwhagai'i Edwards 9:07  
[[speaks Onondaga]]

Jake Haiwhagai'i Edwards 14:00  
Just repeated what she just said. That concludes our session for today. Give a quick translation so that we're all of the same mind as what we gather. When we gather, we start off with a gunning menu, and we started off with the Seneca chief, because it's in our waters again, and tonawandas are close to the whole canal system as we are. And so they went first because it already had started this celebration in our eyes and in our hearts. It's it's celebration of destruction and chaos or the peace and contentment that was intended for us to lead as we walk. About here on the Mother Earth. And so to start off, we start with a quick translation of of the Tanu Hanyu. You see some very familiar faces here, which most everybody will understand. The Thanksgiving address is the words before all else. It starts off with the people that are gathered and that we're well enough to attend. We kindly and respectfully put our minds together as one and give a gratitude to all it's here in attendance. And so we let it be that way in our minds, and we direct our thoughts to Mother Earth, Mother Earth, who carries on the responsibility and original instructions to provide for us beings. When we talk about the beings, we're talking about the animal beings and the tree beings and all beings, and that we know all of our relations as we know we all need each other, and so that the work that our grand our Mother Earth has been summoned to provide for us. It's still going on. So therefore we kindly, respectfully put our minds together as one and give a great gratitude to our mother of the Earth, instead carrying on vigilance structures. And so let it be that way in our minds, and we direct our thoughts to the to the plants, to the medicines. We condense this kind of annual, this Thanksgiving and dress, which we've been doing with

these gatherings, because we're all going by the clock now, not going by the daylight, the number of sleeps we go by the hours on the clock. So we condense this down, because sometimes this Thanksgiving address can last into over an hour, depending on the speaker and the fine detail that they put in to all the birds responsibilities, not only to bring us peace and we listen to them, not only to transport and deliver seeds to its communities is to carry about their livelihood. It is up to the speaker to include these details. It's fine details some speakers are getting into the currents of the waters and how they flow, and where they flow, and how it conduits itself into the life of the new leaves of the trees and the plants and the foods that we eat. But since we're on the clock here, we have to cut it short. So if he just puts your mind your gratitude to the animals and the plants and the birds and the waters that are still carrying on their duties the best that they can, even circumstances that we're all in. It's times, and so we let it be that way in our minds when we conduct direct our thoughts now to our elder brother, son, without fail, vices work for us to warm our bodies, warm the earth, to help growth, warm the earth so the plants can grow, warm our bodies bring us to daylight, and so we direct our thoughts now also to the winds, winds that come in potential. Breezes transport the airflow for us, for all of us, all of us beings. And also we understand that winds can be very strong and powerful at times. And we, we remind with gratitude for them, to take it easy. Winds Be gentle. Winds come through. And so we also acknowledge the thunder beings that carry the waters, and the great responsibility that they have that they're still coming from the west. There may be a time when the thunders come from the east. That time is letting us know when that happens, that the change is about to come and that we're already prepared, because we shared a gratitude with the book gave us at this time, but our time to walk about here on Mother Earth, and so we kindly and respectfully put our minds together as one and give a great gratitude to The thunder beings still carrying on their duties and bringing waters and rains. It's replenishing Mother Earth's energies that grow and provide for us as we walk the boat in peace and content to let it be that way. In our minds, we direct our thoughts for the four beings, four beings who have control of our thoughts and

help guide our thoughts, for beings who remind us of what we're to be grateful for each and every day, each and every day that we wake up and we give gratitude to mourning sons and. We see the plant life and that we hear the birds and four messengers were with us, in our minds and in our hearts and in our bodies each and every day, help direct us to making the right decisions and stirring us away from the wrong decisions as we walk about here on Mother Earth, we let it be that wins and wins. We direct our thoughts now to creator, creator who would put down and establish all the bounties that we would need to survive in peace and contentment prior to us being here and what he had set down there for their instructions of working and living together in peace and harmony as we walk about. And also he sat down, and what we see still going on today is the great love he has for the people, for the beings, for each other. And it's still going on. Lord, we need to spread that little bit wider throughout our peoples. Things are changing our thoughts and our thought patterns, and some of it is directly involved with the expansion and the people that are leaving their own homelands and not having gratitude and paying attention to the ancestors of where their original people are from. They're expanding and leaving them behind. So it's hard now in our minds and in our hearts to share what creator has set down for us share love for one another, and to never forget our ancestors. America was built on people looking for a freedom right. We know that from the history books and so forth. We don't hear in the history books or even in contemporary times, how many people are going trying to get back home. Our ancestors are feeling that your ancestors are feeling takes a lot to understand your roots, follow your roots, acknowledge your roots. What brought you here wasn't a Seneca chief. We will search for what we still share today as one of shiny bodino shoni, white people are going to show you people have belonged to us, French fellas, Iroquois, English Palace, six nations, other people tell us other things. We know who we are. We know where our ancestors are.

Jake Haiwhagai'i Edwards 22:57

Development. Greek canal doesn't start in 17 hours. Doesn't start with Clinton.

Starts far before that, two minor years before that, Doctrine of Discovery, Christian doctrine it's devastating to the world what the Erie Canal did to our house here in Haudenosaunee, our house the Mother Earth is the floor. Eastern woodlands are our walls. The skies are ceiling with open arms and open hands and heart, we invite people follow and seek shelter under the Great Tree of Peace to brought to us over 1000 years ago, the formation unity of my peoples, what didn't show me so when we talk about the lyric canal and prosperous, greatest achievement in America to GROW AMERICA, it's devastating to the Haudenosaunee homelands, right right through our house, largest water dam used to be cut our house right in the middle, cuts off all the poor leggets their homelands, too, rabbits, squirrels. All these animals know their home as their home. Return to their home of their ancestors. This canal brought destruction to their homelands, to our people's homelands. There was a plan. It was destiny, manifest destiny, people in search of themselves and not looking at their own home and develop and grow, while our people open up our hands and our hearts and our home, these people in our minds, back in that day when we met, we felt that it was they were in search of peace, and that they had followed the white roots of peace of the great tree, peace that was planted right here on a valgaland. So we accepted and shared one of the first things we share with them is the Thanksgiving and not the one that happens in November, one that's publicized as America's Thanksgiving Day, Thanksgiving, for lack of a better translation through English is our bodies connecting to the power that's provided for us live Be at peace and contentment and to acknowledge it like we're to acknowledge our ancestors and where our roots come from, and to share, share with him. Thanksgiving address, which is the fundamental rules, laws. Those are kind of words that short change the meaning life rules and loves. The original teachings that was taught shared with us came in the bundle, bundle at the sky. Woman brought destination of developing the world we know of today. Sky woman, she's referred to as get into the depths of it. And she had a destination, she had a responsibility, and she carried that out, and in that bundle that she brought with her along with leaders of the food source that kept us all around without his three



sisters, the corn, beans and the squash, The tobacco for communication, which we still all use today. So when you talk about these people that are looking for peace and freedom, as it said and left their ancestral lands, search what they brought with them, devastating the peace of Turtle Island. Now as beings, yes, we have our differences here and there. There is dimatic ways to resolve it, which is part of the fundamental original instructions of harmony. So along with this canal, so they start talking about this canal when we talk about our history as beings in the original instructions, we can stay on that for days on end. Because it affects each and every one of us today, instructions of yesterday, fundamentally one fail to acknowledge them. You become lost. Become lost in many, many ways. Put things in front of you. Put things first. That shouldn't be, because one of the fundamental rules, if you wouldn't call them, if I'm looking for another term for English, of original instructions is that the decisions that you make today as individuals, as leaders, as

Jake Haiwhagai'i Edwards 30:36

just means you're in a governmental position, and your governing people and the decisions that you make today are to no way negatively affect seven generations coming. It's our responsibility to look out for seven generations coming. It's our turn here in our decisions are crucial for the generations. Peace is yet to come. We talk about sky beans like I say we cut short the gun and handy, and we talk about the responsibilities of grandmother Milne. She has the great responsibility of the water currents and the water flows, all of them, sacredness of water, we remind them the sacredness of the water that each and every one of us were in for nine months prior to even taking a breath is our grandmother meaninglessly. It's her responsibility. Flows of occurrence. It's her responsibility, so we acknowledge that. And so when we see this, this, people come to our lands, coming to our house, hungry meat, some records, history. Records don't tell it off. Weren't only hungry and weak and struggling to survive. They're all half gas too. Brought with him some of her biggest supplies that brought with him is, after all, wrong that was supposed to soothe them. We all know the effects of they got

negotiating us right. They got me Go ahead, Daniels, is it changes your mind? That's the name we gave when we met alcohol. They got negu hadanius. It changes your mind, you guys. I to make good decisions for future generations under the influence, devastating as we see today, devastating. What's our responsibility to provide for future generations when we make those kind of decisions. So as we met these people now, we're skipping the whole century of discussions with these people, these new newcomers, because we're here to talk about the canal. So when you look at it, the canal, prior to the canal was the land. You got these laws that they came over with doctrine of Christian discovery. The ship landed Turtle Island. They had a doctrine with them, stating that any lands that they find uninhabited by Christians, there's no Christians there, then they have the rights to it. Bill can get into more detail of that, and it's something that really has to be looked into to pass on the truth. Is generations coming so that we don't keep making the same mistake. You know what they say about them making the same mistake over and over, again and again. It's a definition for that. Get into that.

Jake Haiwhagai'i Edwards 35:22

And so when they, when they start understanding our response to this, they got negotiating us, after all the bloodshed and so forth that went on, how they want to do it on the legal make it look bleeding. So these people do that were in charge of making decisions for the newcomers and Alban on the other side of the Pines Schenectady, where the decision making was going on with the Continental Congress, and we get into the history of it. We had to share with them who we are. We have to keep going back to it catch on. So in this discussion, much time we got here, but this is who we are. It is the Mohawk Nation, living brothers the United Nations. Anak to Gwen yok is the Onondaga Nation, where the Tree of Peace is planted, right here on the shores of Onondaga Lake, couple hills over the ayuda nation in the Seneca Nation. Now we get into this understanding of the great law of peace in which we unite. Tonight. There's one heart, one body, one mind, 10 days to explain it, and then we have to translate to give you our just and our rundown

quick, because we're on the clock.

Jake Haiwhagai'i Edwards 37:32

Each one has a fire. Each nation has a fire.

She's like each one of us in here has our fire right, and that's our heart, and it's our responsibility to protect that fire. That fire goes out. We all know about that. It's our responsibility for our time here to protect our own fire, so that you can have help, reach out to the ones who need it. It's that human being part of it. Senior, calling this law, law is it short, James, interpretation of it in English. This is what we would call the Diana, great God of peace, lack better translation. It's all of what was given to us was all of what we feel. It was all of how we held each other. We shared this because the people were weak and hungry half gassed, that we didn't understand. But what we did understand is they're like us. They got five fingers, they got ears, they got eyebrows, same features just look little different.

And but what we did know is that they need help because they're following the roots of peace. It's what we thought. But what we've learned was there was no peace and friendship, and those ships coming over. And so once they got established, and they put their foundation work in their shelter belt, start arguing amongst each other. Well, what devolved religion, wise, especially religion. Religion is supposed to be the word of peace and love and happiness. It's one of the most. Is life 18 arguments in the world. Is Christianity. That's what came over too. I was one of the first invasive species. Was Christian, so getting to the Erie Canal as they're getting making up paperwork to say they got legal right to the land, there was a case. It wasn't too long ago, 1926 the Supreme Court case in Rochester, because Massachusetts and New York were still arguing over who has who owns the land in Rochester, Massachusetts, if you remember in history Books playing all the way over to the Pacific Ocean, and on paper, said they're right. It all belongs to Massachusetts. That decision was made in some bar room saloons, General, whatever they call them gathering spots, they said that they can rightfully take the land

away from the native inhabitants. Legally, they can take the land if we leave them. Hand rods round the bill. Around your village, 10 yards and rods. I don't know how long the rod is, but it doesn't sound like too much. They left us. They can rightfully playing the rest in which they did, and start building module. So anyways, jumping a little bit further, we came up with an agreement with them when we first met, when we first met, this is 100 years after they landed here with their diseases. Many different diseases. Alcoholism is a disease too, right? That would be legalized. It legalized disease alcoholism, Virginia, get all the young people over there, take their money. A lot of lessons that have to be learned not to legalize any other dignity. Dignity is two. They got nigu had Daniels is what mind changers. Changes your mind. Now you can go and smooth some poison, weed legally, like alcohol, and you wonder why people aren't doing things out there, why they don't work, why they won't have gardens anymore. They're all following that same thing that wanted Listen now belt so that they can progress, develop progress industries, industries that Anheuser Bush like that, they already got all you guys money out of going after your kids and your grandkids is not showing just them big flags. The other thing where they're showing them a few little colts pushing tanks around, that's to attach the younger minds to that name, to that brand.

Jake Haiwhagai'i Edwards 44:13

Keep making these same mistakes, getting programmed by the programmers.

On TV, multimedia, whatever you call that. This one here, programming for children. You get this. Agreement. I don't know how much time I got. I don't take all Phil's time up either. He's got a lot of knowledge to share. But when you're talking about the newcomers, and we noticed that they're going to stay, we come up with an agreement. This was with the Dutch. Creators industry, again, we found them on the shores of the Mohawk community. We're in this area. And so each nation, each one of our five nations, this was established over 1000 years ago. I keep going back because it's information that you're not going to find in history books. Is the oral teachings passed down, and it's repetitive. Here now we might hear it

next week, next month. Hear it again and again, like the gun will hang you every gathering, large or small, ceremonial socials, meetings, you hear that Thanksgiving over and over again. It's a repetitive moral teachings, oral teachings, we're reminded over and over again. And before you can go and talk, you have to have your mind. In English, they call it a good head, good mind, good thoughts. Good head. You have a good head. You got bad head. You can't put this out there. You have a selfish head. You can't put this out because part of the planting of the Tree of Peace here was stop argument warfare. You can buried the weapons of war underneath the Great White Pine so that future generations don't see that what we've learned from that's why I'm saying when you keep doing it and you're not learning from it. There's a definition to that. So we saw or weapons of war be buried under the Tree of Peace. Weapons of war are greed, jealousy, dishonesty. Those what starts wars. That's what starts disrespect one another. Those are weapons of war. Those are to be buried. Seen that happen. We share that over and over again, and so we shared with these newcomers the fundamental laws of living in our house, eastern woodlands. Now we have agreements and understandings all around us, the English fellas, the six nation, because the Tuscarora nation is also seeking shelter way down south. This message of peace and unity expands, and you can follow it as far as the pine tree grows. Great white pine tree grows. And when you go back to the gun, oh, handy to Thanksgiving, undress that we talk about, each one has a leader. All the berries have a leader. Strawberries, the leader. Big Willow, the leader of the medicines. Maple trees, the leader of the forest, leader of the trees. So as far as what you call the sugar maple, it's good medicine. Good Medicine comes in as far as that grows. As far as the white pine grow. They're about the same distance from here. This is part of that message. So when you look at the written history, there's six nations, six nations, Iroquois, Confederacy, when you listen to the oral detuned, there's hundreds of nations that came under this weren't written down because that's prehistoric. We're prehistoric, and. According to education system in America, we're prehistoric. So what occurred? Who joined or confederacy wasn't written down, so it don't count. Only count six of us, because that's

when they start writing 1613, we met with the Dutch. We came up with this agreement.

It's called gospel and tough. It's a two row prior to that.

It's explained in here about the fire. So each nation has their own fire, right? Like, gosh, like I was saying earlier, I didn't get to the ending of it. Is there ever, there never is a ending. We're going, we're growing. That's why these, that's why these on the end here, don't stop. It's if another nation was to seek shelter and follow white boots and peace, there's room to add to the rafters of our long house, expand the house in which we did many, many times. Now, with these newcomers here, we came up with this human of living, because they stayed here longer than stayed here too long. But when we noticed they weren't leaving, we had to come up with an agreement with him. And so we came up with this very beginning, there's no end again. But as you begin, you talk about the one row is one boat that they came in, and all their religions and their laws and their ways of life are in that boat when that vessel the other row represents our canoe in all our ways, in our songs, dance, ceremonies and so forth, and canoe and we agreed that we would not interfere with each other's ways, but we would agree also that We would travel the river of life side by each for as long as the sun shines from the east and sets in the west, for as long as water flows downhill, and for as long as the grass grows green. But this agreement will be in effect, that's our way of forever, friendship, peace, friendship, forever. So we agreed to once we noticed that they weren't leaving. And this came about because, as they were trapping and gathering and getting riding their country supplies that we found here, trade, trade supplies. So when it comes to the law here that the Mohawks have their council of chiefs, the nidas and Gagas being the Seneca, they all have their own Council of chiefs. And so anything that is of their matters will stay within their council. Anything that is just outside maybe affects the Oneidas, in which the Dutch in the fur trade and all that started affecting it all happening in more country for a number of years. A lot of winters had passed, then the United start noticing them coming in. That's when it happened that agreement had to be made, because now, whatever affects the mobs, that's their business, but once it affects one other,

it's all of our business. So that's why we came up with it, with this, who will agree? And so as we as we talk now we can get into the great law of peace, but right now we're supposed to be here on the Erie Canal, new Erie Canal, after the government, because you have to understand the formation of the United States. We shared with them exactly how. How conduct diplomacy, to the guy in that bone, how to establish a governance because in the history book, excuse me, in the archives, it's not in the history since schools, but in the archives, the notes in legislature the governing bodies of the colonies were discussing, how can five savage nations live so far apart from each other, yet be governed under one government? So they said, We have to find out. So he came and asked us here at Onondaga. They asked us how, how it works. And so again, he shared with him the laws living in our house, the diplomacy. There's a lot of fine details we won't be able to get into today, but what we did was help them establish what today known as the Constitution of the United States. Need that constitution, but I got questions about past myself today. What happens if you violate the constitution? What happens? Nothing, right. You're on your own. Somebody might not like you anymore. You're in violation of the Constitution. Constitution is supposed to be fundamental laws of your government and but there's no disciplinary action for violating it honor system, yes, well, we have some this could be considered a constitution. It already has been considered the first draft of the American Constitution. New Year. There was a congressional act in 1988 to recognize with the no show needs contributions to the Constitution of the United States. Well, the peacemaker brought this message to us, and we weren't getting along very well with each other bloodstreams without being in all the fine detail that the oral teaching tells us, we come together, we accepted this message of peace. One example that the peacemaker expressed to us is one arrow from each nation. Your arrow is your livelihood, it's your defense, it's your food source. Take one arrow and you can be broken in that just like that. Snap in the hat. Take one arrow from each nation and bind it together with all the procedures, protocols, ceremonies, Thanksgiving, addresses, responsibilities and the law of this one guy and I said, going up, and you bind it with the sinew, the

leader of the four legged sinew of the deer, bind them five arrows together with all the laws, original teachings, ceremonies, and you bind them tightly, and no man can break that bundle. That bundle is right together, unified as one, one body of arrows be shared this with these incomes, just to give a brief history, again, that's not in the history books, but it's in the archives. Some of our friends that like to read found out that the colonies, the 13 Colonies, used to call themselves the 13 councils and fire following this, each council has their own fire. The 13 Colonies used to call themselves the 13 councils fire. And so when we gather as five nations, in which we had to do in order to come up with this, we. A great importance. We had a Grand Council. Whoops. Grand Council, we're supposed to be talking about water.

Jake Haiwhagai'i Edwards 1:00:22

So if you want to get back to the Erie Canal, you gotta first learn the history of the water itself, which was a good reminder there. And so when I was talking about the 13 councils of fire and what they took from us, our advice to them, and I think it was in Lancaster, Pennsylvania, meeting with Congress or representatives, or whoever it was, this was when they told us that we're going to take your advice. Bringing build government like yours. It's very excellent again, to come to Albanese, connected people and share with them again. So we did, and they formed this and so anyways, jumping ahead another bit. I gotta get to this one here, because this is part of the Erie Canal. This is George Washington. George Washington's land speculated, as were many of his close his team, his brothers, he had brothers that were land speculators all around the wooden machine all around us, in Kentucky, Ohio and elsewhere, people are buying land off in Massachusetts as individuals. So the Dutch developed this pollen Land Company, Dutch investors, they start buying up land canal was was successful in part because of the Dutch, the Holland land company that was buying land off of Massachusetts. So in turn, the Holland Land Company donated, or somehow I was not donated, but it was 100,000 acres that were turned over to the canals to help fill the canal right through Seneca, like where Tonawanda was talking About



all three villages, correct violation of United States, word peace and friendship in The candidate graffiti, which is George Washington, commissioned Timothy Pickering. Timothy Pickering was commissioned to treat with the Haudenosaunee for peace and friendship. What's that word? Perpetuity? Opportunity, just that means forever, right? I like the grass growing green and the water flowing downhill, and the sun's shining from these better and so but that's where it comes from. That's where the foundation of it comes from, wherever peace and friendship. So this represents 13 councils of fire, and the arms are locked, signifying their unity, what they learned from here? And then they asked us for peace. There's 13 of them, but there's also 1415, so you got the keepers of the Eastern door, the Mohawk Nation and the keepers of the Western doors, the Seneca Nation, and you got their long house in the middle. But you also had a double house. You got the Long House and the capital of the United States as one. On this what this belt is having a Brett here, we got two houses here, one fire that we would work together, that we won't have to go to war if we stay at peace. This is our argument in the 70s and so forth with the draft that we don't we can't be drafted into your war because we stayed out of another war over land. There's a lot of history that there's a lot to say about that war over land. So the Erie Canal happened in violation of this treaty security was 1794, George Washington signed it. George Washington tried to eliminate us 20 years prior to that, for less 15 years. Sullivan campaign, Clinton. They heard of Clinton's name earlier, Donna Wanda. This is all stemming from the doctrine of discovery, and they found that what they took from us was useful, beneficial, but they didn't take it all. He took how to make the government work. Three body government. They understood the concept of our house, not just the government standard. Everything's for the government. What they left out was one of the main things in governance, is the women. Women choose the leaders in holding the film for very good reason. Women are closest to Mother Earth, closest to the children. He watched the children grow. They understand if that's going to be a good leader or not, as you gotta remember now, we gotta go all the way back to the beginning fertile Island to understand

the connection and responsibility of a mother from Sky woman as she's dancing across and spreading the soil to grow fertile Island. What it is, Yuri canal. Keep going off on this. There's so much like I said, that you're not going to be eating, but because we're on the clock, that the Yuri canal guy looking at me can reaching out witness ditch. They call it Rock with them, which they did not going to get into, all the campaigning of it and all George Washington visited this area. He's coming across, and he's standing on a drum and him and Moses. Moses, Moses, survey right, he says and he's standing on a drum line here on idle Lake, and he looks across, he's, this is where I'm going to build my empire. Build my empire. There was one problem we're in a way, we became New York State's Indian problem. And I think we're considered that today, it's New York State's Indian problem. You can get rid of us like they're excited. So they said that this is where he's going to build his empire, copying the Roman Empire and copying some kind of empire. But that's why they said today, that's why it's on New York state license plates, the Empire State. That was the plan build the Empire here. Well, when they decided to build that canal, because of the wars, there was wars going on with with their brother. Brothers are fighting brothers, right? Britain and English Saint fans. Same people, same boat, different color code, but they kept turning changing colors. So they're convincing the people that they needed to spend their money to build this canal for expansion, for not only for war supplies, but to expand industry. And so when they were doing that, they had a bunch of after the war of you see, who was it? The British, British they were fighting. British had hired a whole bunch of mercenaries in Germany. Hate them to come and fight for the British because America beat them out, kept them captive, and then used them to build a canal, some of them German, some of them Irish. And the influx of immigrants, which came to a halt this administration started way back then. So in New York City, they're bringing all these people from all over the world. And then at the same time they're talking about they need workers building this so they brought in a whole bunch of them. He sees infected people coming through what is now known as the Erie Canal. The settlers are moving into towns, just taking over in violation, wherever undisturbed promises of George

Washington that this land will not be taken from this so when you look at the Constitution and we violate the Constitution,

Jake Haiwhagai'i Edwards 1:12:11

complain to the violator. So we did 1794 was this treaty in November, 11, December, 1794 letters were sent to George Washington. 1795 letters were sent to George Washington. Your people are violating your treaty. His response was, it's truly as a few bad bad boys, or whatever you call them bad boys, in that he can't control all these people. Well, if he can put together a couple 1000 bad men to go and destroy our crops. He could, surely could have put together a couple guys to go talk to these bad guys and tell them, get off of that land. It's not America. That didn't happen because he had another plan. Going back to the Doctrine of Discovery. Went back to the doctrine after this is all their land. We have no right to own it. We only have right of occupancy, according to Marshall Jordan Tom Marshall, so what I'm getting at is the destruction and the devastation that the Erie Canal had caused, bringing in the boatloads of smallpox and malaria, many more, as they got to the lakes of Lake Ontario, what their destination was opened up the Great Lakes to all these settlers, and along with them, bringing in all these diseases. So once they learn that those small pops is killing off our people, along with the alcohol, rum and the whiskeys this trade, lot of this stuff isn't reported because it doesn't look good on the funders. Doesn't look good on the tourists to get on the canal and travel to the Great Lakes. A lot of these boats were denied even to port in these newly established, no like column settlements, because who did this settlement? Settlement is that means you agree, right? Well settled. All these newcomers. How? On is which in the history books, they call them settlements. You know, all these new settlements came for us about who did they settle with? Engaging these people. Look at the land is not for sale. You can't sell your mother. So when they were first making these, according to the United States Government messages and notes of the president stated in there that Congress appropriated money to help your state pay for its quasi treaties. Quasi treaties because they do that New York State couldn't make treaties when the United States carried

another federal law that they violated, but then they turned a blind eye to it because of the industrial move. So when you look at the Erie Canal, it was devastating to America in more ways than just to the Native Americans, the indigenous populations. You brought in more invasive species, and it's still going on today through the same channels of waterways, unregulated. Well, you guys go on for days on this stuff, because we haven't even got into the smaller details of this agreement of the candidate, what we got a little bit touched in on the violations of it, violated it right away. You look across the Erie Canal, violated the port standards treaty. A nation is only as good as its word. Nation of the United States, in our eyes, it's only as good as its word. So it's no good in our eyes, personal to you guys. It's your government.

Jake Haiwhagai'i Edwards 1:17:37

You guys are the other side of the treaty. Treaty can't happen. You're just what they're showing you. They had a treaty back in New York State and Massachusetts made it. Made a treaty, Treaty of Hartford. And in that treaty, it was about the peak wall between New York State and Massachusetts. You know, there was three different treaties called Hartford. The first one was the quad wars. Heard about that in the history books, a little bit without detail. History, not necessarily how it happened, not necessarily what happened, but that's his story. You so the Treaty of Hartford was where they outlawed the word Pequot. And they outlawed Pequot only land, and they outlawed Pequot language to be spoken in any manner. So, a treaty. Today, we hear about devastations, but you don't hear a remedy or rally your brains a little bit and come to a close with let's find a strategy so that we can all live side by side in peace and friendship forever down in Cove.

Jordan Loewen-Colon 1:19:34

Do you need help catching up on today's topic, or do you want to learn more about the resources mentioned. If so, please check our website at [podcast, dot doctrine of discovery.org](http://podcast.dodctrineofdiscovery.org), for more information. And if you like this episode, review it on Apple Spotify, or wherever you listen

to podcasts. And now back to the conversation.

Philip P. Arnold 1:19:57

All right. Well, have I have an. Number of slides. I like PowerPoint, but it gives me a kind of rough idea of what I want to say and how I want to say it. But Jake filled in most of the most of the broad strokes and what I want to talk about. I want to thank Derek and Steph, mostly for putting them together. Thanks to the Sloan Foundation for supporting this event. Thanks to Lisa, who was here just now, but Lisa and Ronnie and all the folks here at the scanner center, it's nice to see Dan and Gail here, because I'm talking about the Doctrine of Discovery, way back when we started discovering group with my wife, Sandy big tree. So this is a real honor to be here at this time. So I want to start with this image, because this is another image by Brandon Lazor, who also did the artwork falls here at the scanner Center. This is another rendering of the peacemaker coming across the Onondaga lake in the white stone canoe. And what I what I like about this image is that all of these, if part of the story is that these sort of deterrents were thrown up in his way of bringing the great peace to the to the Haudenosaunee. And so that's represented by these waves and stormy conditions of the of the peacemaker. It's, you can say it's another craft in Onondaga Lake, which represents another completely different story that I think we have to pay more attention to these days. Just making Jake's point again, I like to show this image and to my students at Syracuse University, because we live in a what we could call a sacred geography that's always connected to water in a variety of different waterways. So the peacemaker journeys all through this area, and then finally, it's established here at Onondaga lake as the great peace. So so many things I want to talk to you about. But as the founding director of the scanner center, we made some decisions which had to do with dealing with the French fort, which is out back. It's closed now in perpetuity. So so the French for celebrated this 20, less than 20 months for the coming of the Jesuits into Onondaga Nation territory. Between was it 1656, and 58 and I want to talk a little bit about that the French colonial government gave them, granted them Onondaga Nation territory in a land grant, which we'll

talk about in a minute. And that's an example of the doctrine of Christian discovery that I want to talk about, the French fort. The reproduction of the French fort is originally built in 1733 it's iconic here in Syracuse, a lot of people come back to see the fort, and then St. Marie in the 70s, really expanded. In the 90s, becomes a living museum. They have reenactors and things like that. In the French fort and in 2011 it closes, and we decide, well, working with Onondaga Historical Association, we create a collaborative to to represent the Onondaga Nation story, the show me story here at the site of system, right? So we've flipped the narrative, flipped the script here at Onondaga Lake, really quite pleased and proud of that, that fact, and trying to bring the presence of the Onondaga Nation Back To Onondaga Lake because we are on unceded nation territory, right? The county claims to own it. But given Jake's narrative, and understand why this is a contentious thing, we open in 2015 so we've been open 10 years. I'm no longer directly involved. We've got Joey Hill just on Joey Emerson, Shenandoah is now the director here at the site. So this is the collaborative. It was a wide ranging collaborative. It was both academics, um. Um, and the county Onondaga Historical Association, etc, and then the Onondaga Nation. So that the nature of that collaborative was pretty complicated to sort of keep together, and thankfully, it kind of ruined our health, frankly, and and now I'm, I'm happy to pass it off, but this, this, this is the two row welcome that Jake was referring to. He told you the story of the agreement, which is important, but for us, it was like a working document, right? It was a way that we try work together. It doesn't always work out, but we try to collaborate around this. Now I talk a lot about collaboration because it's difficult to pull off. Oftentimes it's for academics. You're never in charge of your own material, which drives academics crazy, frankly, so, so it's a very different way of working, and I've tried to bring that into Syracuse University, alright? So the the interactions of the Haudenosaunee extend over an enormous geographical area, from Nova Scotia to, you know, the watershed of the Mississippi River, through the Ohio Valley, through the Great Lakes, and south into what's Now Georgia. Jake referred to it as the extent of the of where the Great White Pine rose. And that's sort of the geographical extent I

grew up in Michigan Sandy. And I go to a little place here in the lower peninsula, like there. And there are Haudenosaunee names of streets up there in Michigan. So we know that the extent of the influence was, was very powerful, and, you know, referred to as kind of under the wing of the Haudenosaunee. We cover a lot of ground here at the scanner center. I hope that you'll come back, or you'll have some time today to really visit the different units or the different stations of the scanner Center to learn more about this. But in the in the final room, we talked about how it inspired Western democracy, that that's what George Jake was talking about, the women's movement and the cross, among other things. So three ways that Onondaga Lake is culturally important, culturally distinct, the founding of the great law of peace, dating. This has been a tricky business, but it's largely agreed that it's well before 909, common era contact with Jesuit missionaries, which I'll talk about in a minute, and then also a central stop on the area Canal, which we're all talking about today. Right? So you can see from the punishoni perspective why this looks like a dam, a water dam right up right through their territory. Okay, so one of the things that I would like for us to be aware of as we go through the the sort of the triumphal history of the Seneca chief and the Erie Canal is that it wasn't the only boat in 200 years ago that was sailing along the Erie Canal and the Erie Canal folks, Derek in particular, knows more about this than I do, but I Just want to mention that there was also a boat called Noah's ark that sailed along, along with the Seneca chief. Because I'm in religion, I pay attention to these kind of references.

Philip P. Arnold 1:29:16

And according to The New York Times recent New York Times article, Noah's Ark actually carried members to Seneca boys of the showney told them tribe, they shared the vessel with eagles, deer and bear as part of a dehumanizing sideshow. Not my words. That's the New York Times. So what's going on here. I'm asking, you know, I really don't know, but this is a very interesting kind of framing of the Erie Canal opening up the wild west or something, right? So what's, what's happening in the minds or the imaginations of these people that are involved in the. Um, celebrating this achievement also another

Seneca Nation, not the Tonawanda. Seneca fashioned what they call the wampum belt, commemorating the Seneca chief. Okay, and you can imagine that there's quite a difference of opinion of how this would be a kind of celebratory act, you know, in terms of, in terms of commemorating the canal, that's another discussion I think we need to have, although I'm just putting it up right. So this is an old book now called conspiracy of interests, Iroquois dispossession in the rise New York State by Larry Hauptman. It's already a kind of old book, but Larry talks quite a lot about the Erie Canal and how it was specifically involved with the dispossession of the Haudenosaunee, very specifically, that was the intention of the canal, and that's and these, these kinds of frameworks, then, like those are, were intentionally there to destroy the way of life showing. We talked about Simon de Witt DeWitt. He was a New York State Board of Canal commissioners, New York state surveyor 1784 to the 1830s he also worked with or for the Holland Land Company, cousin of the governor, and he was invested in flipping lands. This is a real textbook case of nepotism and conflicts of interest that were all about the canal. Now, in Larry's, Larry's book, he cites this, and I'd like for you to look at Erie in particular, right? So in, according to the demographics of the time, in the 18, in 1800s according to this map, there is nobody living in Erie at the time. So who comes as people right? And who doesn't? In the history of the canal, and then in Erie, in by 1855 there's, you know, there are 32,000 now, Larry Halpin claims that this was intentionally to dispossess the Haudenosaunee, to move White people essentially into their territories, and that that was the whole intention, particularly around buffalo. All right, now I want to talk about something else, because it hasn't been mentioned. We went in early meetings with people who are commemorating the Erie Canal. They said they weren't going to talk about religion. Now, I felt like that, you know, was a personal thing on me, because the Erie Canal is so important for American religion, right? And it still reverberates today. So many different religions are, well, we could say, pop out of the canal various ways, right? Of course, you know Mormons of Latter Day Saints and Palmyra. I talked to this. We talked to people coming from foreign countries about the Mormons getting their start here. They said, long



way from Salt Lake. Yes, we are. But in Palmyra is the place where Joseph Smith receives the revelations from those golden plates. Right millerites right around, around Albany area, these are the people that were convinced the end of the world, and the end of the world, kind of theology or apocalyptic thinking is what kind of defines American religion in so many ways, of course. And I think it was around 1843 something like that, that they predicted the the end of the world was going to happen. It didn't just so, you know, and then, but this kind of morphs into Seventh Day Adventists, Jehovah was witness, other traditions that are still very much alive and with us today. I think a couple of weeks ago, people were predicting the end of the world too. So it's not something that had that people have given up on. Now, why this is an important framework for religious in the religious, religious imagination around the Erie Canal is an interesting question. What does the Erie Canal have to do with the end of the world? And shakers, the fox sisters, of course, you know the spiritualist Steph has a nice picture of them in her office. The shakers, Oneida community, these kind of strange, utopian experiments with, you know, complicated marriage and things like that. I'm claiming that these are all responding to some kind of traumatic conditions that I think Jake was alluding to, frankly, right? These traumatic conditions of many, many different languages, of different people, different heritages jammed together in, frankly, what would be seen as the middle of nowhere, and somehow making a life a meaningful life away from home. You know, so So, or I could put it this way, people don't create religions. If everything's great, right? They make religion when things are dramatically wrong and threatening and scary, you know, right? So I think that the canal needs to be investigated more. It's been referred to as the burned over district because of the religious fervor through the Canal Zone. But I think it needs to be thought through a little more. And there are some students that I'm working with that are interested in, yeah, I'm not familiar with the burned over district relationship. It's really just the Canal Zone, the burned over built and then work, yeah? I mean, it's all during the 19th century. There are these different religions that come into being right along the Canal Zone, yeah, Dutch, yeah. So they refer to it as burned over districts,

kind of like associated with what's called the Second Great Awakening in American religious history. So kind of the Bible Belt, but they're making up their own Bibles, in a way, okay and so. And it just comes out of these kind of fiery imaginations that I think are fascinating, by the way, this is our religion partner. We would go take these pilgrimages and go to the they no longer have the hill Kimora pageant, but we went to those several times, and students and our family were just amazed. It came out of this sweatshirt, right? Yeah, yeah, sports shirt. So my own family, so Sandy and I are also investigating something else that Jake was talking about, as how we can investigate our own lineage and how we're connected to this, to this, these historical realities, right? And I found some very interesting and important this. This is the book we're writing. I can talk a lot more on this, but I'll just, I'll just mention this. So you know Daniel Arnold, revolutionary war veteran, I suspect might have been involved in the Clinton, Sullivan Clinton campaign, but he was a surveyor in 1811 well before the the

Philip P. Arnold 1:38:26

canal in what's now just west of Rochester, right, and it's called Ogden, and my third great grandfather, Aaron Arnold. This is his, his his tombstone ran a still along the Erie Canal, and that was his livelihood for the you know, until he died in like 1860 right? So again, going back and referencing what Jake is talking about. It's an odd kind of genealogy I'm doing. I'm interested in kind of these terrible stories of my family. And then the second great grand father, Henry S who is the genealogist in the family, he goes west along the canal and and then dies in Michigan. Right? This is an example of manifest destiny, right along the command. And then you have to ask yourself, well, why am I doing this? Then, you know, why am I back here thinking about this, right? So these kind of it's a way of doing genealogy that's a little more connected to the colonial frameworks that we are, that we currently live in, right? All right. So lots of Arnold's. We were just at an armed club yesterday in Rhode Island. So we go all the way back, referencing the Pequot massacre, or what's called the peak plot wars. Than the first John. John Arnold back. So lots of things to think about.

This is Aaron Arnold's home in Ogden. It's now the Historical Society and museum, and we had a very interesting day talking to the person there. Anyway. That's enough of that. Okay, so, so at the scanner, at scan. Oh, we focus on values, and I wanted to talk about that. So we have six stations now associated with the values that we're trying to impart. I won't talk about those, but one of the things that we emphasize upstairs is the great law of peace. And I hope, like I said, you can visit that wampum and condolence here in this corner. And then I want to touch on Doctrine of Discovery, European contact. So this is the Jesuit land grant from 1656, we had it translated. There's an image of it here, and essentially it gives the company of Jesus, or the Jesuits, 600 square miles of Onondaga Nation territory, even before they arrived. So this is an example of how any Discoverer entering the lands of non Christian people. Those lands are automatically deeded to the sponsoring nation, the church, and as well as their bodies and all worldly possessions. There's lots more to hear to talk about, but the the Haudenosaunee have a wampum belt that tells a very different story of this contact between the Jesuits and and the Onondaga Nation. This is called the remembrance belt. I won't read it because I don't have much time, but so there are quite starkly different accounts of that encounter from 1656, Columbus Circle, we know about that and the doctrine of Christian discovery. So Columbus is representative of that succession of Catholic popes justify slave trade and the conquest of the various parts of Africa initially and then the Americas based on Christian a kind of crusading notion of Christianity. So what I'm doing in my classes now is making the connection between this legacy 1492 and Christian nationalism today. So it all is connected by the Bureau canal in some ways. So this is a quote Jake was referring to the verses 1452 when they're raiding West Africa and they can't capture vanquish and subsue, subdue all Saracens and pagans to reduce their persons to perpetual slavery and take away all their possessions and property. And then with origin, Pope says something very similar in 1493 with all justified by Christianity. That's what we're going back to. Have a charter the British and Henry the seventh get into the act. Sandy, and I actually saw this document, the cabin charter, in the last

few years. And that's all brought into US property law in 1823 just before the opening of the canal. I wonder about that coincidence, Joe, and how those two things are connected to so John Marshall brings this doctrine of discovery language into US property law, and that continues today. So, so you know, first year law students will learn about the doctrine of the celebrating their property law class, alright, and then, of course, one night of the Cheryl, which people should really talk about here, and the first citation of the Sheryl case from 2005 is upholding, trying to uphold the doctrine in the face of Oneida attempts to read purchase their lands alright. Now, over the last since 2009 there have been a number of repudiations of the doctrine of discovery. Christian groups, religious groups, repudiating the Doctrine of Discovery. We're also working with those people, right? I can't get into that, but so this would have been Onondaga lake before it is a. Um industrialized. So with Rachel, may you know our current Senator, we work together on an NEH grant to to try to piece together what Onondaga lake would have looked like previous to industrialization in the 18th century, previous to Erie Canal. So it was this kind of widely, wildly diverse territory that that of people would have utilized in a variety of ways, right? Cedar swamp, all kinds of springs as well. And then, of course, the salt sheds from the 80s and 60s. This would have been the the salt production right around where we have, let's Manifest Destiny Mall. There's a there's, yeah, that's Chase. Sorry, I stole that, but, but, but, yeah, there it is. There. This is few years ago when we were just taking drones from each and then you see it all right, so you talked about Sullivan Clinton campaign and how that becomes the predecessor of the Erie Canal. So let me finish up with this slide that we need to find a way, and I'll say this in a different way than Jake did, but we need to find a way that moves away from the colonizing stories of the Erie Canal, from the doctrine of Christian discovery, in order to to embrace an indigenous story of our also of our creation as Americans that came out of this lake, and I hope that the scanner center and others that were involved in restorative healing, maybe that can be a consequence of bringing more attention to the history of the area, and I'll end it there. Thank you.

Jordan Loewen-Colon 1:47:11

The producers of this podcast were Adam DJ Brett and Jordan Ion colon, our intro and outro is social dancing music by Oris Edwards and Regis cook. This podcast is funded in collaboration with the Henry Luce Foundation, Syracuse University and Hendricks Chapel and the indigenous values initiative. If you like this episode, please check out our website and make sure to subscribe. You.